192 197 [13]

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7. K. Buga, "Die litauisch-weissrussischen Beziehungen und ihr Alter," special number of the Zeitschrift für slawische Philologie (Leipzig, 1924), Vol. I, Nos. 1/2, pp. 26-55. Būga points out that a series of White Russian words of religious content must have found its way into the Lithuanian language even before 1387 (pp. 50 and 52). The same would apply to the terms for a number of objects with which the Lithuanians became acquainted through the trade with the White Russians even before 1200; e.g. glass, silk, market, donkey, radish, and others (p. 46).

quently looked upon as Slavic is of proto-Indo-European origin and thus equally at home in both languages. Finally, Lithuanian contains many words that passed over into the Slavic languages. A comparison of the Lithuanian language with the Slavic languages presents thus a great number of factors that have to be taken into consideration.

197 All in all we can say today that the relationship of these languages on closer observation does not prove to be as close as it appeared to [194] Schleicher. Above all, there is a strikingly small number of sibilants in Lithuanian, while the sibilants actually impose a special stamp on Slavic. [193] On the other hand, Slavic feeling for language is reflected to a large extent in the syntax and grammar of Lithuanian. Thus the Lithuanian language, exactly as Polish, puts the predicate substantive in the instrumental and puts the object in the genitive with negative verbs. Certain sibilants, e.g. the č in mačiau "I saw," are traceable for the first time around the turn of the fourteenth and fifteenth centuries, but do not represent a borrowing from Slavic. It is interesting that the educated Russian and Pole will not admit any close relationship of Lithuanian with his own language and that, quite the contrary, he is inclined to look at the Lithuanian language as something com-

1 [footnote to text on page 12, see cat. 192 or 197--Analyst] (Actually foreign.)

197 174 place the original home of this primitive people in far-off Asia, but in Europe on the shore of the Baltic Sea, the ancestors of the Greeks must have emigrated to the south from their northern homeland, separating themselves from the original people either before or after the Lithuanians."

197 193 Although for the linguist it is naturally just as essential to determine in what ways Lithuanian differs from the old languages of the Latins and Greeks, it is still not without fascination to examine the great antiquity of the Lithuanian language on the basis of the existing similarities. For the declension cases of Latin and Lithuanian the example "man" (Latin vir, Lithuanian vyras) may be given:

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	Latin	Lithuanian	Latin	Lithuanian
	Singular		Plural	
Nom.	vir	vyras	viri	vyrai
Gen.	viri	vyro	virorum	vyrų
Dat.	viro	vyrui	viris	vyrams
Acc.	virum	vyrą	viros	vyrus
Voc.	vir	vyre	viri	vyrai

While Latin knows for vir only an ablative with an instrumental and locative function (viro--viris), Lithuanian has at its disposal both a locative (vyre--vyruose) and an instrumental (vyru--vyrais). In addition to these cases there are in Lithuanian three more that are formed by attaching suffixes: girion "toward the forest" (giria "forest") dievopi "to God" (dievas "God"), and dieviep "with God."

197 192 Word similarities are especially striking:

"god"	deus	dievas
"tooth"	dens	dantis

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"ear"	auris	ausis
"fire"	ignis	ugnis
"yoke"	iugum	jungas
"sheep"	ovis	avis
"sun"	sol	saulẽ

The Latin sentence viri trahite iugum is translated into modern Lithuanian vyrai traukite jungą.

197 In inflection there are striking similarities with Greek and Sanskrit:

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	Greek	Sanskrit	Lithuanian
"I am"	εἰμί<ἐσμί	asmi	esu and esmi
"you are"	ἐσί	asi	esi
"he is"	ἐστί	asti	yra and esti

These few examples of the antiquity of Lithuanian vocabulary and morphology may suffice. A /20/ further very old element is the dual, which is still alive today in its rich forms, primarily in the Lithuanian dialects. Thus, from the circle of languages that are today silent, Lithuanian projects into our living present like a monument of ancient times. The sentence structure is ancient. Subject and predicate usually stand next to each other with no connecting element. Only rarely is the relation of the sentences to each other in pure Lithuanian style expressed by connecting words, rather it must be recognized from the meaning. Thus the sentences are strung together as in the old fairy tales or as in the Greek language before the artificial period structure was introduced. Many sentence sequences might be compared with old woodcuts. Particularly difficult, especially for Germans, is the Lithuanian case system, in which, next to the genitive, the instrumental plays a large role. The German subjunctive is often represented in Lithuanian by participial constructions. The latter are frequently used as absolute constructions (the ablative absolute of Latin and the genitive absolute of

197 Greek). Thus, for example, Lithuanian has a con-
193 struction that must be described precisely as a dative absolute.

192 Among the ancient features of Lithuanian can be listed also the diminutive forms, which are probably not used in such abundance in any other living language. They surround the language like a colorful scroll and are especially essential to the folk songs. But while, for example, High German knows today only two such diminutives, -chen and -lein, Lithuanian has at its disposal an incomparably large number, which are attached not only to substantives but also to adjectives and even verbs and adverbs. If we take for example the word "small" mažas, we find the following forms: mažalēlis, mažilēlis, maželēlis, mažutis, mažytis, mažiukas, mažulēlis, mažiulukas, mažulytis, mažutēlis, mažiulis, mažylis, mažučiukas. W. Kalwaitis counts in his Litauischer Namensschatz no less that 66 diminutive forms for the word mama "mother," among them even a fivefold diminutive /21/ mamaitužužužēlē. (14) We have an excellent

[113] 14. W. Kalwaitis, Litauischer Namensschatz (Lithuanian and German) (Tilsit, 1910), p. 24, where the following progression of diminutives from mama are given: mamaitē--mamaituže--mamaitužuže--mamaitužužuže--mamaitužužuželē. It might be possible that a conscientious philologist who counted all the diminutive forms of this one word might arrive at the figure 100.

article by Prof. Brender on the significance of the diminutive forms in Lithuanian. (15) Brender shows

[113] 15. F. Brender, "Die Verwendung der sogenannten Diminutive im Litauischen," Tauta ir Žodis (Kaunas, 1925), Vol. III, pp. 76-111.

here that diminution occurs primarily with such